

MAW
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A SHORT PLAIN
ANSWER

TO

MR. S. KINGSFORD'S PUBLICATION,

ENTITLED,

“ The Supremacy of GOD the FATHER, and the
“ Inferiority and Subordination of JESUS
“ CHRIST, the SON of GOD.”

IN

A LETTER TO THE AUTHOR:

IN WHICH,

The DIVINITY of CHRIST is Scripturally set forth,
and his EQUALITY with the FATHER asserted
and proved.

By A YOUTH.

THE MIGHTY GOD. ISA. ix. 6.

THE TRUE GOD. 1 JOHN, v. 20.

THE ONLY WISE GOD. JUDE, 25.

THE GREAT GOD. REV. xix. 19.

THERE ARE THREE THAT BEAR RECORD IN HEAVEN,
THE FATHER, THE SON, AND THE HOLY GHOST;
AND THESE THREE ARE ONE. 1 JOHN, v. 7.

L O N D O N :

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PRICE THREE-PENCE.

The Reader is desired to observe the following ERRATA,

Title page, for Son of God, read Son of God, &c.

Ditto, for the Son, read the *Word*.

P. 13. l. 3. for ages, read *age*.

— 24. for it was, read it *were*.

— 14. — 7. for a virgin, read *the* virgin.

— 15. — 28. for every passage particularly. You produce, read every passage particularly you produce.

— 20. before November 5, 1794, read *Chatbam*.

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T O

Mr. KINGSFORD'S PUBLICATION.

S I R,

TH E cause of my addressing of you in this Letter, originates from a publication of yours, entitled, "The Supremacy of God the Father, &c." In which you assert, and endeavour to prove, Jesus Christ to be a being inferior to, and dependent upon, him: this doctrine, however plausible or true in its nature it may appear to you, to me it appears a great error; agreeing with you, that right sentiments are truly desirable, while wrong ought to be avoided. I must confess, that I can in no wise join in the belief of that sentiment, which you so cordially embrace, seeing it to be contradictory to the word of God.

The subject matter of my Letter shall consist of an examination of some of the principal

cipal of your arguments, concerning the inferiority and subordination of Jesus Christ, as cited in the above mentioned piece; and shall endeavour, in opposition to the same, to prove that he is equal to the Father: in the doing of which, I will apply and have recourse to the sacred oracles of divine truth for judgment, instruction and information, in this matter; having the prophets and apostles as witnesses to the same, who themselves were holy men, and spake as they were moved by the Holy Ghost, 2 Pet. i. 21. having such an infallible guide to teach and instruct them, I conclude their testimony to be true. It is on this ground I stand, in attempting to vindicate the deity of Christ; which you say, in your introduction, page 3. "That you are not a little astonished
 " at the earnestness of Trinitarians, in contending for, when you consider, that not one passage
 " of the word of God expressly and clearly represent him as the self-existent God." I wonder, Sir, you should be so astonished, when the word is very express concerning the same, though you say it is not.

I think it was a very great pity, that when you quoted the following passage, viz. "The first born of every
 " creature*," Col. i. 15. that you had not more closely attended to the words in the context, where mention is made of his being before all things: if this does not imply that he is the very true and

* Not that the apostle supposed him to be a creature; for he makes mention of him in another epistle; as "God over all, blessed for evermore."

eternal God, and that he is indebted to none for his existence, I am very much mistaken; for if he is before all things, he received his existence from none; consequently, in this respect, he is the self-existent God. As he is God our Creator, so he is our Father by creation; hence, Isaiah calls him "the Everlasting Father," Isa. ix. 6. though, as Mediator, he is our Elder Brother.

I pass by, here, your observation concerning the division that Trinitarians make of the divine and human nature of Christ; which, you say, "cannot be reconciled to the character of Christ, nor the letter of Scripture;"—having occasion to speak more fully concerning the same by-and-by.

To proceed.—You say, "A third source of mistaken reasoning is, from the power and miracles of Christ, by hence concluding he must be God."—And I think it were a natural conclusion too.—We read of one, upon whom Christ wrought a very great miracle, exclaiming out, "Since the world began, was it not heard that any man opened the eyes of one that was born blind?" And concluded, that "if this man were not of God, he could do nothing," John ix. 32, 33. But you say, "That Christ's power was not absolutely of himself;" and endeavour to support your assertion, by quoting John v. 30. Matth. xxxviii. 18. John xiv. 10. The limits of my Letter will not allow me to insert and repeat every passage you produce: but I mean to take notice of the principal ones: 1. "The Father that dwelleth in me doth the works," John xiv. 10.—I answer, It

was by the power of his eternal Godhead dwelling within the manhood, that he wrought those miracles. He says: "He that hath seen me, hath seen the Father," John xiv. 9. "Believe that the Father is in me, and I in him," John x. 38.—"That I am in the Father, and the Father in me," John xiv. 11. Thus, it is evidently demonstrable, that he is both God and man in one Christ. The idea of supposing to the contrary is horrid; for if he is dependent upon the Father, in distinction, for the power that he possesses, it is no more than we are, in a lesser sense; for all the power that we have, we receive it from God: but it is not so with Jesus; the power he possesses is not a communicated power, but it is his own divine prerogative, having all the fulness of God dwelling in him, Col. ii. 9.—"I have power to lay down my life, and I have power to take it up again," John x. 18.—"Destroy this temple, and in three days I will raise it up," John ii. 19.—Those millions of glorified spirits that surround the throne, as mentioned by John, Rev. v. 11, 12. (which passage you have quoted, though it does not support your hypothesis) say, that "he is worthy to receive power, and riches:"—and every creature which is in heaven, &c. (as mentioned in the following verse) are represented as ascribing to him the equal power and glory, in common with God the Father. From hence I conclude, the power he possesses is in and of himself.

You also say, "That miracles similar, if not equal to those of Jesus Christ, were wrought
" by

“ by Elijah, Elifha, Moses, and others, through
 “ the power of God.”—And so you endeavour
 to make it appear, or would have us to believe, that
 the miraculous power of Jesus Christ was no greater
 than that of those prophets you mention. Thus
 you make him no more than a mere man, in-
 vested with a divine authority to work those mi-
 racles which he wrought in the days of his flesh :
 but the apostle Paul says, “ He is the head of all
 “ principality and power.” Col. ii. 10. As a con-
 firmation of this, I would only refer you to Exod.
 iii. 1—9. where we have an account of this glo-
 rious person, there styled “ the Angel of the
 “ Lord,” (being an appellation which is given
 to Christ, as well as many others of a like im-
 port) appearing unto Moses, declaring himself to
 be “ the God of Abraham, the God of Isaac,
 “ and the God of Jacob.” Hence, he is much
 greater than any of the patriarchs or pro-
 phets, being the eternal God: his power, then,
 must be as infinitely great, or he could not have
 granted deliverance to those people involved in
 Egyptian bondage, in releasing them from cap-
 tivity, by the means of Moses his servant. With
 respect to miracles, I never heard or read of
 any miracle being wrought equal to that of Christ
 casting devils out of those that were possessed of
 them—adding no more. And I think I may posi-
 tively assert, there never were any miracles
 wrought, equal to those which he wrought—when
 I hear him say words of a like signification with
 those—“ That he had done among them [the
 “ Jews] the works which none other man did.”
 John xv. 24. It is true, the apostles wrought
 great

great miracles after his ascension, but it was by his commission, and in his name.

“Another source of Trinitarian error,” you say, “is their supposing, that because Christ had “a concern in the creation, he must be the self-existent God.”—“He is the beginning of the “creation of God,” Rev. iii. 14.—This passage you have also quoted, in order to prove him a created being, though I think it to be quite foreign to your purpose: for so far from proving him to be such, it proves him to be the Creator, who is blessed for ever.—He is the beginner of the work of creation.—“All things were made by “him,” John i. 3.—“By him all things consist,” Col. i. 17.—“He is the Creator of the “ends of the earth.”—Isa. xl. 28.—“The Lord “thy Maker.”

I now come to an examination of your first chapter, entitled, “The Supremacy of God the “Father:”—endeavouring thereby to prove Jesus Christ to be inferior and subordinate to God the Father: I shall make some remarks concerning the same. You bring this passage to support it, “The only true God;” which, you say, precludes all others from having the same applied to them. I say it does not preclude Jesus Christ from it; it being applied unto him by John, who calls him, “The true God,” 1 John v. 20. But possibly you may reply, and say, He is not called here, The only true God. If the word ONLY is not here added, yet I apprehend the words are as forcible as the words you have quoted; for if he is less in
his

his highest capacity than God, then he cannot, with any propriety, be called, "The true God," as John here styles him.

"Only wise God"—which, you say, "cannot be applied to none but God, self-existent." This title is also given to Jesus Christ by Jude, who calls him, "The only wise God our Saviour." Again, "The head of Christ is God." Now, you know, Sir, that the word Christ, signifies, *the Anointed of God*. Thus, Jesus Christ was anointed, ordained, and set apart, to the work of a Mediator, (that so his soul might be made an offering for sin; of which sacrifice more hereafter) as such, he took not upon him, as the apostle observes, the nature of angels, but the seed of Abraham: in this respect he is inferior to God; but considered in his highest capacity, he is equal to him.

I shall conclude upon this chapter, by bringing some plain texts of Scripture, expressive of his real Divinity.

In the 24th Psalm he is called "The King of Glory; the Lord strong and mighty."—And in Psalm 68, in connection with this, he is styled, "The God of our salvation."—And also in Psalm 47, the Psalmist speaking prophetically of the ascension of Christ, says, "God is gone up with a shout."—"The mighty God," Isaiah ix. 6. "The Lord Jehovah," Isaiah xxvi. John the Baptist, who was appointed to declare his coming, in his message concerning him, as recorded by
Isaiah,

Isaiah, xI. 3. cries, " Make straight in the desert
 " a highway for our God."—And when he came
 to be baptized of him, when he was about to go
 into the waters of Jordan *, John, conscious of his
 unworthiness to perform the rite, considering the
 greatness of that divine person to whom he was
 about to administer the same, exclaimed, " I have
 " need to be baptized of thee, &c."—Matth.
 iii. 14.

I now come to your second chapter, concern-
 ing " the unity, or oneness of God"—Thereby
 declaring, and pointing out, " that there is but
 " one God."—This I grant, and ever wish to ac-
 knowledge ; therefore I need not say much here—
 but that there is a plurality of persons subsisting in
 the Godhead, I think very clearly appears, from
 the sacred volume of divine inspiration: hence the
 apostle Paul to Timothy, first epistle, chap. iii. 16.
 speaking of the incarnate Word, says, " Great is
 " the mystery of godliness, God was manifest in
 " the flesh."—" And God said, Let there be light,
 " &c." Gen. i. 3.—" The Word was God ; all
 " things were made by him," John i. 1. 3. but
 observe, not to the exclusion of God the Father,
 nor of the Holy Spirit. " The Spirit of God
 " moved upon the face of the waters," Gen. i. 2.
 " And God said, Let us make man in our own
 " image," Gen. i. 26.—Note the plural number

* Note here, that he declares him, in his message, to be
 God, and at his baptism acknowledges his power as such :
 " I have need to be baptized of thee."

us. " The Lord God said, The man is become
 " as one of us," Gen. iii. 22.—" Go to, let us
 " go down, and there confound their language,"
 Gen. xi. 7.—" Thus saith the Lord of Hosts, and
 " his Redeemer, the King of Israel, I am the
 " First, and I am the Last; and beside me there
 " is no God," Isa. xlv. 6.—" And the counsel of
 " peace shall be between them both," Zech. vi. 13.
 " Awake, O sword! against my shepherd, &c."
 Zech. xiii. 7.—" There are three that bear record
 " in heaven, the Father, the Word, and the Holy
 " Ghost; and these three are one," 1 John v. 7.
 that is, three with respect to their personality,
 though in the unity of the Godhead one.

I now proceed to your third chapter, " God the
 " Father the only object of supreme worship and
 " adoration."—In which you endeavour, accord-
 ing to your title, to prove that " worship, in the
 " highest sense of the word, belongs only to God
 " the Father, in distinction from Jesus Christ."—
 But as I think the passages already quoted prove him,
 considered in his highest capacity, to be God, then,
 as such, he is the object of worship; as a proof of
 this, I would refer you to the 17th of Luke, in
 the case of the ten lepers, who came to him in
 the days of his flesh, in order to be cured of their
 diseases, unto whom he said, ver. 14. " Go shew
 " yourselves unto the priest; and it came to pass,
 " that as they went they were cleansed." And, we
 are informed, that one of them, when he saw that
 he was healed, " Turned back, and, with a loud
 " voice, glorified God, and fell down on his face
 " at his feet, giving him thanks. And Jesus said,
 " Were

“ Were there not ten cleansed? but where are
 “ the nine? There are not found to return to give
 “ glory to God, save this stranger.” How par-
 ticular the account! Here we find, that this poor
 man fell down on his face at his (Jesus’s) feet,
 giving him thanks, and glorifying him as God.
 And here observe, that Christ acknowledges his
 Divinity, by speaking of himself as God: “ There
 “ are not found to return to give glory to God,
 “ save this stranger.” From hence I am led to
 conclude, that if Jesus Christ were not God, he
 would not have suffered this man to have wor-
 shipped him as such, because it would have been
 exceeding great blasphemy in both. See Rev.
 xix. 10. We find Jesus frequently suffering to be
 worshipped, in the days of his flesh: if this were
 wrong, would he not have forbid it? Surely he
 would.

But to return, the same degree of worship that
 is due to the Father, is also due to the Son. Thus
 he himself says, “ That all men should honour the
 “ Son, even as they honour the Father,” John
 v. 23. Says the Psalmist (speaking of Christ),
 “ Prayer also shall be made for him (or, more
 “ properly, to him) continually, and daily shall
 “ he be praised,” Psal. lxxii. 15. He goes on,
 and says, ver. 17. “ His name shall endure for
 “ ever.” And what is his name? It is “ the
 “ Lord God—the God of Israel,” who David
 here ascribes blessing to. Hence he is a proper
 object of worship; and how clear those passages
 are in favour of his Godhead! If he is not a pro-
 per object of worship, why is the commandment
 given,

given, "Let all the angels of God worship him?" Heb. i. 6. It is very evident, that Christians, in the apostolic ages, made prayer to Christ. See Acts vii. 60. chap. ix. 21. 1 Cor. i. 2.

I must confess that I never was more astonished, Sir, than when I read your absurd and foolish expressions concerning the worship of Herod, which I have here inserted.

"Herod wanted to see the young child, that he might worship him: there can, I think, be no doubt, but he had in view civil worship: we cannot well suppose he intended to worship him as God."

'Tis true, Herod told the wise men to go and search diligently for the young child, and when they had found him, to bring him word again, "that I," says he, "may come and worship him also," Matth. ii. 8. but this was a most impious lie: yea, the most ignorant person, that can only read his Testament, knows what Herod's intention was, in wanting to see Jesus, that it was not to worship, but to destroy him. If this may be termed worship, I think so far from being civil, it was very uncivil.

I shall very briefly make some remarks on your fourth chapter—"The person and identity of Christ."—In which you endeavour to make it appear (speaking of Christ's person), "that he was the same person in the days of his flesh, as he was from everlasting."—He

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is so with respect to his Godhead, being "the same yesterday, to-day, and for ever," Heb. xiii. 8. ("God manifest in the flesh," 1 Tim. iii. 16.) But not so with respect to the manhood. No; the human nature did not exist from all eternity; if it did, what need were there that he should be born of a virgin? It was here the human nature of Christ was formed, by the inconceivable power of God the Father, through the Holy Ghost. See Luke i. 35. And it is in this respect that God is stiled "the Father of our Lord Jesus Christ," as to his incarnation. (For we are not to suppose that he was created the first of all God's creatures, and hence receives the title of his "first-begotten Son;" to imagine, countenance, or endeavour to support, any thing of this kind, is, I think, nothing short of blasphemy.) As a proof of my assertion, I would have you look to Paul's tenth chapter to the Hebrews, verse the 5th, "Wherefore, when he cometh (observe) into the world, he saith, "Sacrifice and offering thou wouldest not, but "a body hast thou prepared me:"—agreeable to the passage I have quoted in my remarks on your second chapter, "The counsel of peace shall be between them both," Zech. vi. 13. It was necessary that he should take upon him our nature, that so he might be touched with the feeling of our infirmities, which he was while sojourning here below, having not where to lay his head.

Is it, Sir, because he appeared as the babe of Bethlehem, and the despised Nazarene, that your pride

pride will not let you own him as your God?—
 Dear Sir, recollect, he will not appear in such
 a character in that day, “when he shall come to
 “be glorified in his saints, and to be admired
 “in all them that believe,” 2 Thess. i. 10.
 Then shall his ransomed ones exult and cry,
 according to that prophecy in Isaiah, chap. xxv.
 “Lo, this is our God, we have waited for him,
 “and he will save us: this is the Lord, we
 “have waited for him, we will be glad, and
 “rejoice in his salvation.” And remember, he
 says, “Whosoever shall be ashamed of me and
 “of my words, of him shall the Son of man
 “be ashamed, when he shall come in his own
 “GLORY, and the glory of his holy angels,”
 Luke ix. 26.

I pass by your fifth chapter, entitled, “Je-
 “sus Christ a distinct being from God the Fa-
 “ther;”—thinking it not needful to say any
 thing here; as I think I have proved he is dis-
 tinct, with respect to his personality, in my re-
 marks on your second chapter.

I now come to your sixth and last chapter, entitled,
 “The Lord Jesus Christ, the Son of God, a being
 “inferior to, and dependent on, God the Father.”

This chapter being connected with your first,
 I deem it therefore not necessary to answer
 every passage particularly. You produce only
 those three: and first, you say, page 24, “That
 “Jesus Christ knew not the day of judgment;”—
 your argument being founded on Mark xiii. 22.

“ For it says, ‘ No man, [so excludes the man “ Jesus] no, not the angels that are in heaven, neither the Son, &c.”—To this I would answer, considered simply as man, he knew it not. Observe again, viewing him in his Mediatorial capacity, I consider him as knowing nothing of judgment; for both these offices being of a very different nature, they cannot be reconciled together. He himself says: “ I came not to “ judge the world, but to save the world,” John xii. 47. In the above-mentioned character he will, as I have already noticed, descend by and by. See Acts i. 11. “ Ye men of Galilee, why stand ye gazing up into heaven? “ This same Jesus, which is taken up from “ you into heaven, shall so come in like manner, as ye have seen him go into heaven.” We may very safely conclude he knows of the day of judgment, for as God he knoweth all things, John xxi. 17.

2. With respect to your argument concerning those passages, “ My Father is greater than I,” John xiv. 29. “ My Father is greater than “ all.”—I answer you in his own words following, “ I and the Father are one.”—This fully proves his equality with him. See the following three verses.

3. Concerning the request of Zebedee’s children, you say “ it was not in his power solely, “ as of himself, to grant it.”—I apprehend and think it was a very improper request: it evidently appears that the ten thought so too; for when

when they heard it, they were moved with indignation against the two brethren, Matth. xx. 24. I suppose that they thought Christ able to grant it, or they would not have desired or requested him to do it. As a proof that he was able, I would have you turn your eye to the twenty-third chapter of Luke, and the 42d verse, in the case of the penitent thief that was crucified with Jesus; unto whom the thief says, "Lord, remember me when thou comest into thy kingdom."—And what says the answer of Christ?—"To-day shalt thou be with me in paradise."—What greater proof of his being God?

"I am Alpha and Omega, the Beginning and the Ending, the First and the Last."—"Blessed are they that do his commandments," says John, "that they may have a right to the tree of life, and may enter in through the gates into the city," Rev. xxii. 13, 14. Says Christ, "My sheep hear my voice; and I know them, and they follow me; and I give unto them eternal life," John x. 27, 28. But with respect to his inferiority, he is inferior in no other sense, than by his being made flesh, and dwelling amongst us, John, chap. i.

But, to conclude the whole, if he had not been God, as well as man, he never could have bore those sharp and agonizing pains, in that patient and humble manner which he did, when he was nailed to, and suspended upon the cross,

when he for transgressors poured out his soul unto death. Thus Dr. Watts :

But the Divinity within
Supported him to bear :
Dying, he conquer'd hell and sin,
And made his triumphs there.

We are exhorted to “ contend earnestly for
“ the faith once delivered to the saints,” Jude,
ver. 3. and to see that we “ be not moved
“ away from the hope of the gospel,” Col.
i. 23. (It were those Scripture motives that
induced me to write upon this subject.) Now
what is the gospel? but good news, glad tidings
of pardon, peace, and reconciliation by Jesus
Christ; and sinners have “ redemption through
“ his blood, the forgiveness of sins,” chap. i. 14.
He is the sum and substance of the gospel: and
what is the faith of the gospel, but believing
him to be God, and trusting his ability to save?
“ Ye believe in God, believe also in me,” John
xiv. 1. “ If ye believe not that I am he, ye shall
“ die in your sins,” John viii. 24. Note, To
deny his Deity or Godhead, is accounted as sin.
And where is the true believer’s hopes of salva-
tion founded, but on Jesus Christ? There is no
other way to be saved, but by and through him.
He is the way:—he came to save sinners, John
xiv. 6. In the case of the jailor, Acts xvi. 31.
when he enquired what he must do to be saved,
the answer returned was, “ Believe on the Lord
“ Jesus Christ, and thou shalt be saved.”—He
is our Prophet, Priest, and King—“ The Lamb
“ of

of God, that taketh away the sins of the world."—He is called a Lamb, expressive of his innocence and purity.—"Such a High-priest (says the apostle) became us, who was holy, harmless, undefiled, and separate from sinners," Heb. vii. 26.—I think this passage cannot better be explained, than by the following one, Mark xix. 17. "There is none good but one, that is God."

Admitting that Jesus Christ had been less than God, he could not have satisfied Divine Justice, by paying that debt which we as sinners had contracted, and which we were bound by the law to pay; for we, finite creatures, could not have given satisfaction to an infinite being. But the person that did this was "Immanuel, God with us," Matth. i. 23. who condescended to wrap his Godhead in a veil of our inferior clay. Amazing love!—Wonderful condescension!—A mystery this so great, that "angels desire to look into it," 1 Pet. i. 12. If he was less than God, as before observed, he could not have atoned for sin and iniquity, as his blood would be no more efficacious for the salvation of the sinner, than yours or mine*. But "his blood cleanseth from all sin," 1 John i. 7.—"How can we escape, if we neglect so great salvation," Heb. ii. 3.

* I do not mean that the Godhead suffered. No; had that been the case, the creation must have sunk into its original nothingness. But he suffered in the human nature, and that nature was supported and strengthened by the divine nature while in a state of suffering.

The apostle says, “ He that despised Moses
 “ law, died without mercy, under two or three
 “ witnesses, of how much sorer punishment,
 “ suppose ye, shall he be thought worthy of, who
 “ hath trodden under foot the Son of God, and
 “ hath counted the blood of the covenant, where-
 “ with he was sanctified, an unholy thing ?” Heb.
 x. 23.—May God grant, Sir, that this sin may
 never be laid to your charge or mine.

I conclude—praying the Lord to give us his
 Holy Spirit, to guide us into all truth; and that
 we may be led to glorify him here, that so at last
 we may see his face with joy; and praise Father,
 Son, and Holy Ghost, three persons in one Jeho-
 vah, through the countless ages of a never ending
 eternity.

I remain,

DEAR SIR,

Yours, &c.

T. C. A——e.

November 5, 1794.

F I N I S.

[There being room, in order to fill the sheet, the Printer has taken the liberty to subjoin the following excellent Hymn, by the Reverend Mr. NEWTON.]

What think ye of Christ ? Matth. xxii. 42.

WHAT think you of Christ ? is the test
 To try both your state and your scheme ;
 You cannot be right in the rest,
 Unless you think rightly of him,
 As Jesus appears in your view,
 As he is beloved or not ;
 So God is disposed to you,
 And mercy or wrath are your lot.

Some take him a creature to be,
 A man, or an angel at most :
 Sure these have not feelings like me,
 Nor know themselves wretched and lost :
 So guilty, so helpless am I,
 I durst not confide in his blood
 Nor on his protection rely,
 Unless I were sure he is God.

Some call him a Saviour, in word,
 But mix their own works with his plan ;
 And hope he his help will afford,
 When they have done all that they can :

If doings prove rather too light,
 (A little, they own, they may fail),
 They purpose to make up full weight,
 By casting his name in the scale.

Some style him the pearl of great price,
 And say he's the fountain of joys;
 Yet feed upon folly and vice,
 And cleave to the world and its toys:
 Like Judas, the Saviour they kiss,
 And while they salute him, betray;
 Ah! what will profession like this
 Avail in his terrible day?

If ask'd, What of Jesus I think?
 Though still my best thoughts are but poor,
 I say, He's my meat and my drink,
 My life, and my strength, and my store;
 My Shepherd, my Husband, my Friend,
 My Saviour from sin and from thrall;
 My hope from beginning to end,
 My portion, my Lord, and my all.

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